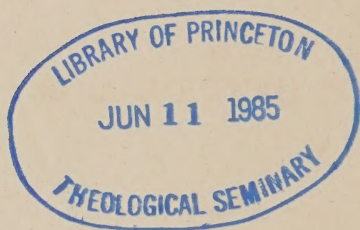


THE
BIBLE AND WOMAN

M. P. HAYDEN

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THE BIBLE AND WOMAN

A CRITICAL AND COMPREHENSIVE EXAMINATION OF THE TEACHING OF THE SCRIPTURES CONCERNING THE POSITION AND SPHERE OF WOMAN.

✓
By

M. P. HAYDEN, A. M.

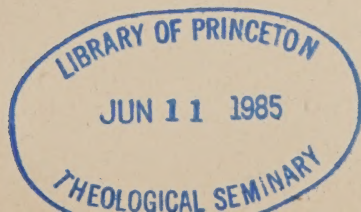
With an Introduction by

PROF. CHAS. LOUIS LOOS.

CINCINNATI, O.

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DEDICATION.

TO THE

Christian Woman's Board of Missions,

FELLOW-WORKERS IN CHRIST JESUS,

*Who have labored so nobly and faithfully for the cause
of missions, and whose efforts are continually exerted
for the higher elevation and usefulness of their
own sex in all that is true, pure, beautiful
and good, this volume is respectfully
and appreciatively inscribed by*

THE AUTHOR.

PREFACE.

The teaching of the word of God is an end of all controversy on religious questions. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." Whatever the Bible teaches upon any subject is divine, eternal truth; it is to be accepted as the truth of God, and our conduct regulated in harmony with it.

Since the creation, woman has been a potent factor in society. In all ages and civilizations her superior influence has been felt and recognized. It is as true to-day as ever that

"The hand that rocks the cradle
Is the hand that rules the world."

To know the position which God assigns to woman, we must examine his revealed word. God's answer to our request for wisdom (Jas. i. 5) is not to be found in "a vision of our own hearts" (Jer. xxiii. 16), but in the teaching of the Scriptures; not in single passages, detached from their connection and interpreted to suit one's preconceived opinions, but in the whole tenor of Scripture teaching pertaining to the subject under investigation.

Woman is entitled to the rights, privileges and liberties which are granted to her by the word of God, and these should be freely accorded to her in the family, in the state, and in the church. Beyond this, woman has no right to go. To the extent that her sphere of activity is limited by the laws of her being which God established in creation, and expressed in revelation, to that extent woman must recognize such limitation, and keep herself within it, because it is the eternal law of God, and is necessary to her own well-being. It will be detrimental to her, physically, socially, morally and spiritually, to deviate from the requirements of God's law, as found both in nature and revelation.

The aim of this treatise is to present clearly and accurately the teaching of the Bible with reference to woman. The writer has endeavored to treat the subject with sufficient fullness and comprehensiveness to give a view of the teaching of the whole Bible concerning woman. He has sought to present the whole subject impartially and exegetically. It is now given to the public with the hope that it will contribute, in some measure, to clear and correct convictions concerning the position which the Bible assigns to woman.

M. P. HAYDEN.

PORTAGE LA PRAIRIE, Manitoba, July 12, 1902.

INTRODUCTION.

One of the striking characteristic facts of our age is that woman's sphere of activity has been greatly enlarged, in the church as well as in the secular world. This was inevitable. We may rest assured that the future will yet see the still greater development, in a wonderful manner, of God's purposes in the human race, bringing forth into ever larger activity the marvelous powers with which he endowed it from the very beginning. What we see to-day, in the marshaling of the young manhood and womanhood of the church in such numbers and in such power, is but a token of this mighty unfolding of God's designs with humanity.

Wonderful, and often startling as this is, we may be assured that there is nothing either extra-Biblical or anti-Biblical in all this. As to the gradual higher elevation of woman in our day, and the enlargement of her sphere of action and power, this, so far as it is just and right, is but the development of the Biblical idea of woman, and is in strict accordance with the explicit statement concerning her in the history of her creation.

Briefly—the Mosaic record teaches that man, the *adam*, is a unit, and the subsequent division of this unit into the masculine and the feminine *adam*, the *ish* and the *ishah*, does not destroy the original conception of his generic oneness. “It was not good that this *adam* should be incomplete” —be masculine only; the woman was needed as the *complement*; and so the entire *adam* was made in his completeness, as originally designed. The woman was necessary to make perfect “the *man*,” so that he might fulfill his destiny in all things on the earth. The notion that woman’s office as man’s “helpmeet” is fulfilled in her domestic life, and in the perpetuation of our race, is too low and too feeble an interpretation of these great words of God to deserve serious attention.

Woman’s true and exalted sphere, given to her in her creation, is recognized and unfolded all through the Bible. Nothing new has been added to this by modern discovery. It is very natural, however, and altogether human, whenever any advance has been made like this of woman’s elevation, for men, by a sort of super-momentum, to run to extremes. Thus the cry now is, “Young men to the front!” and ripe age, with its accumulated matured knowledge and experience, wisdom and power, is to be relegated to the rear. And so of woman. Push her forward and upward every-

where; in the church, as in secular life. Make her an evangelist and elder; send her out to preach and baptize. In civil life elect her to Congress, to the President's chair. No extravagances are too great; and he who goes the fastest, is the most applauded, and is "the man of progress."

Moderation, good people! *We* are Christians. To us the Bible is yet, and will ever be, we trust, the divine, and therefore the infallible, source of knowledge concerning man's origin, the purpose of his creation, and his destiny. With *us*, the mightiest human progress of modern times has not outstripped this great treasure of divine revelation and wisdom.

The author of this unpretending book has treated his subject in a manner that deserves recognition and praise. The entire discussion of it is based altogether on the Bible; we thank him for this. He has evidently made a very complete and thorough study of this theme, as it lies in both Testaments. His Scriptural expositions reveal an accurate understanding of the laws of sound interpretation. He has evidently approached the discussion of his subject with a sincere desire for the truth, and has revealed a freedom from biasing prepossessions. This is a rare merit, especially when a man deals with a topic that has gathered around it so much impassioned

controversy. The treatise is throughout characterized by a calm and deliberate spirit.

Special merits of it are its clearness of thought and language, and the logical correctness of its reasoning and of its deductions. The final conclusions the writer has reached, we believe, may be accepted as Scripturally sound.

It is to be hoped that this modest but valuable treatise, on a question of so much moment and of such large interest to-day, may win many readers. Its effect on the mind of the Christian Church can not but be salutary.

CHAS. LOUIS LOOS.

THE BIBLE AND WOMAN.

Two of far nobler shape, erect and tall,
Godlike, erect, with native honor clad,
In naked majesty, seemed lords of all,
And worthy seemed; for in their looks divine
The image of their glorious Maker shone;
Truth, wisdom, sanctitude severe and pure
(Severe, but in true filial freedom placed,)
Whence true authority in men; though both
Not equal, as their sex not equal seemed;
For contemplation he and valor formed;
For softness she, and sweet attractive grace;
He for God only, she for God in him:
His fair large front, and eye sublime, declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad:
She, as a veil, down to the slender waist
Her unadorned golden tresses wore
Dishevelled, but in wanton ringlets waved,
As the vine curls her tendrils, which implied
Subjection, but required with gentle sway,
And by her yielded, by him best received,
Yielded with coy submission, modest pride,
And sweet, reluctant, amorous delay.

—*Milton.*

Woman is the queen of the home, and the attractive center around which society revolves. Her position in society determines the moral status of the civilization of a nation or race. Her degradation involves the degradation of the race; and her elevation results in the elevation of humanity. Woman is so inseparably connected with society, and her influence therein is so predominant, that the condition of society depends upon the position which she occupies. Where woman occupies her rightful place in society, and exerts a righteous influence, there will be a true and pure civilization; where she is turned aside from her proper sphere of activity and influence, there will be corresponding disorder and injury to the whole social fabric. Woman was the first in the transgression, and through her influence man was induced to sin, and the consequences of sin were brought upon the race; so, through woman the Redeemer was born into the world, and, as she is redeemed, purified, and elevated by a life of faith in Christ, will humanity be reformed, elevated and saved. Since so much depends upon woman, it is of prime importance that woman's rightful position in society be understood and recognized, and that she endeavor truly and faithfully to fulfill the duties of her position.

The Bible, as the word of God, is the standard of authority upon all moral and religious questions. Revelation is not contrary to sound reason, but oftentimes treats of things that are beyond reason, and upon matters of which she speaks the voice of revelation is more authoritative and decisive than the voice of reason. The teaching of reason is liable to be misunderstood and perverted through the influence of personal desires and perverted inclinations upon the judgment; but revelation is the voice of God speaking to the soul and conscience, and it behooves us reverently to hear and loyally to obey what God teaches in his holy word.

Moreover, the Bible is the true means of woman's elevation and emancipation. Where the Bible is unknown, woman reaches her lowest degradation and enslavement; where the influence of Bible teaching is the greatest, she attains her highest elevation and liberty. Says Philip Schaff: "There is no more striking contrast between the nations which are under the influence of Christianity, and the nations which are not, than the difference in the position of woman. In the great ancient monarchies of the Orient, the condition of woman was a debased one. She was the servant of man, not his equal. Polygamy prevailed, and divorce was easy. Amongst the heathen nations

which have been opened up to commerce during this century, the condition of woman is a degraded one" (*Schaff-Herzog Encyclopedia*, Article, "Woman"). Dr. Schaff shows that among the Jews and among Christian nations woman's position has been greatly elevated, and she has been accorded her true place just in proportion to the prevalence and acceptance of Bible teaching. It follows, therefore, that for woman to ascertain and accept the position assigned to her in the word of God is to place her in her true position and in the best relations possible for her to attain to her highest elevation, greatest usefulness, and true destiny. The question now arises, What is the position which the Bible assigns to woman? What is her proper place and sphere of activity? Wherein is she to find her highest elevation and greatest usefulness? What saith the Scriptures upon this subject? It is proposed to answer these inquiries by making a critical and exhaustive examination of the teaching of the Bible concerning woman. 1. Woman in creation, 2. in the fall, in the 3. Patriarchal, 4. Jewish and 5. Christian Dispensations will now be considered in order.

I.---WOMAN IN CREATION.

The first topic that claims our attention is the account of the creation of woman. This will teach us the position in society to which God assigned her in the beginning, before sin had brought disorder and degradation upon mankind. As we examine carefully the record of creation, we perceive that the creation of woman was unique, wholly unlike any other work of creation. It will be both interesting and instructive to study this record critically.

In the first chapter of Genesis, the account of the creation of man is thus expressed: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be faithful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 26-28).

From this passage we learn three things: (1) That human nature possesses lofty dignity and

surpassing grandeur, being created in the image of God; (2) that the human race is to have dominion over all the earth, including the animal creation; (3) that man and woman are of the same race and nature, but differ from each other in those characteristics which pertain to sex.

In the second chapter of Genesis a more minute account is given of the creation of woman. After describing the formation of man with his dual nature, and the Garden of Eden, his home, the record says: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him [*margin*, answering to him]. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for man there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of

my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii. 18-24). This is the original and fundamental passage concerning the relation and position of woman. Let us analyze carefully and accurately its teaching.

1. "It is not good that the man should be alone;" he is a social being, and it is necessary that he should have suitable companionship.

2. Among the lower order of animals no proper society for man exists; among them all there was not found for him a fitting companion.

3. To supply this need of man, woman was created. God said, "I will make him an help meet for him;" that is, one that corresponds to him in nature and in mental endowment; one that supplies his need of companionship, and will be the counterpart of himself.

4. Woman was made out of a rib, taken out of the side of man. Concerning this fact, Matthew Henry appropriately says: "Eve was made of a rib out of the side of Adam---not made out of his head to top him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." The unique manner of

woman's creation is certainly full of profound significance.

5. Marriage is the natural destination of the sexes in the affairs of this life. Said a bright little boy six years of age, "Everybody was made to get married," and he told the simple truth. God designed that the sexes should marry.

(6. Marriage is an intimate, personal and indissoluble union of one man and one woman. The man said of his wife, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." There was one nature, one flesh; the two persons were united in one; the second, having been taken out of the first, was really a part of him, constituting his second, his other and better half. Hence it is said of the two, "They shall be one flesh." Truly has Horace Mann said: "Man has no sphere, and woman has no sphere; each of them has a hemisphere, and if you put them together they will make a sphere."

7. In the marriage relation, the husband is first and the wife second; in other words, the wife is subordinate to her husband. Subordination does not imply inferiority in nature, or a position of slavery; it denotes an arrangement necessary to good order. No two persons rank first in a regiment; one man is colonel; the next, lieutenant-

colonel, and the other officers in order are subordinate to the colonel according to their rank. In the same army no two generals occupy first place; one is commander-in-chief, and all the others are subordinate to him. In our National Government there are not two Presidents of equal rank; one is President, the other, Vice-President. In the same way in the State Government, the chief officer is Governor, and the next in rank is Lieutenant-Governor. As a matter of order, one must be first, and another second, and so on, in the very nature of things. Just so in the family; one must be first, and the other second in rank, as a matter of order. Now, God has placed the husband first, and the wife second, making the wife subordinate to her husband. That this is the divine order is shown by three things in the record of woman's creation:

(1) The woman was taken out of the man. His was the original nature, and hers was derived from his; she is thus dependent upon him, and hence subordinate to him.

(2) Woman was made for man. Man was not made for the woman, but the woman for the man. This indicates that woman occupies a secondary or subordinate position.

(3) Woman was made to be a help to the man. She is his fitting helper or assistant. Man is prin-

cipal; woman is assistant or helper. This also shows that woman is subordinate to her husband. In the arrangement, then, which God established in the creation, as a matter of order, the wife is subordinate to her husband.

OPINIONS OF SCHOLARS.

It will be profitable to consider the opinions of eminent Biblical scholars upon this account of the creation of woman. Delitzsch, one of the most learned Hebrew scholars of this century, in his Commentary on Genesis, remarks upon this passage as follows:

“A help, *i. e.*, a being who might be his help-mate, and indeed such an one as should be his counterpart, the reflection of himself, one in whom he may recognize himself.”

“To be alone, to remain alone, would not be good for him; only in society could he fulfill his vocation. For this he needed the assistance of one who should be his equal, or rather one who by relative difference and essential quality should be his fitting complement.”

“The woman is *ex andros* [of the man] and not the man of the woman, says St. Paul (I. Cor. xi. 8). Her production is designated neither by *bara* [to create] nor *yatsar* [to form], but by *bana* [to build]; she is neither made from nothing nor

from the dust of the earth, but from the first man; *i. e.*, from his spiritual and material nature, and already organized substance. For it is the pre-eminence of mankind above the animals, to have come into existence, not as a pair and species, but as a person. This pre-eminence and the unity of origin of the human race in general would be forfeited if the woman had not sprung from the *one* first man."

"Marriage is a relation in presence of which even the filial relation recedes, a relation, as *eis sarka mian* [for one flesh] declares, of most intimate, personal, spiritual and corporeal association, and to say this is at the same time to designate monogamy as the natural and God-designed form of this relation."

Speaking of the creation of woman, Horace Bushnell says: "Woman is created, not to be the man's reduplication, or a second man, but to be the meet-helper of the man. She is to be a subsidiary nature, filling out the complete humanity of the man; and this fact is figured in a way of representation that makes her nature derivative from his, and so far of a quality at once cognate and complementary." He also asserts "the natural subordination of women, and the secondary complementary office which they hold in filling out the manhood of men."

Matthew Henry has this comment upon the passage: "Adam was first formed, then Eve (I. Tim. ii. 13), and she was made *of* the man, and *for* the man (I. Cor. xi. 8, 9), all which are urged as reasons for the humility, modesty, silence and submissiveness of that sex in general, and particularly the subjection and reverence which wives owe to their own husbands. Yet man being made last of the creatures, as the best and most excellent of all, Eve's being made *after* Adam, and *out of* him, honors that sex, as the glory of the man. If man is the head, she is the crown; a crown to her husband, the crown of the visible creation. The man was dust refined, but the woman dust double refined, one remove further from the earth."

Thomas Scott remarks: "Eve was taken from Adam, and not out of the ground; that there might be a natural foundation of moderate subordination on the woman's part, and sympathizing tenderness on the man's; as a man rules over, yet carefully defends, and tenderly takes care of, his own body. . . . The original word translated *woman* is the same as is rendered *man*, excepting the feminine termination: it imports that she was exactly his counterpart, taken from him, united to him, and like him in everything but sex: and it expressed his satisfaction in his Creator's gift, and his thankful acceptance of it."

The foregoing citations will suffice as specimens of the opinions of eminent scholars upon the Bible account of the creation of woman. While they express their opinions in different language, they interpret the facts given in the record substantially in the same way. They place, side by side, as taught by the record, the following two statements:

1. Woman, made out of man, is his equal and fitting partner, his counterpart, his suitable companion and helper.

2. Woman, taken from man, is subordinate to him, not in a position of slavish subjection, but of proper and rightful subordination, as an arrangement of good order in the family.

Thus these writers derive the law of the subordination of woman to man from the account of the creation of woman. In so doing they have followed the apostle Paul, who has given us in I. Cor. xi. 3-12 an inspired interpretation of the facts of their record in Genesis. It is evident, therefore, that God, in creating woman to be a fitting partner, companion and helper of man, has placed her in a position of subordination to him. Equal in nature, differing in sex, man is first and woman is second in the marriage relation. This is the divine order which was instituted in the creation of woman out of man.

II.—WOMAN IN THE FALL.

In the third chapter of Genesis is given the account of the entrance of sin into the world. The adversary of God and man seeks the ruin of the human race. In the form of a serpent he comes to the woman instead of the man, because confiding, unsuspecting womanly nature is more susceptible to his wicked wiles. The tempter succeeds in beguiling Eve with his wily deceits, and induces her to transgress the law of God by eating of the forbidden fruit. Through her influence her husband partakes also. Thus sin entered into the world. Through the greater susceptibility of her nature, the woman whom God gave to Adam is led into transgression, and in turn becomes the means of inducing her husband to sin. Thus by her independent action and perverted influence woman brings sin into the world, and entails its direful consequences upon the human race.

The law of God being thus violated, and its penalty incurred, God brings the actors in this transaction to account and pronounces sentence upon them. God first declares sentence against the serpent as the prime mover in the matter, then against the woman, and lastly against Adam. In the sentence against the serpent, God declares

that the seed of the woman shall bruise his head. As the woman yielded to the tempter, and was thus led into sin, so the seed of the woman shall triumph over the tempter, destroy him, and redeem his captives from their thralldom.

The divine sentence against the woman is thus recorded: "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii. 16).

This sentence expresses two things: (1) It declares that the pains and sufferings incident to the bearing of children shall be greatly increased; (2) it asserts that the woman shall be subject to the dominion of her husband. In this second part of the sentence the law of the subordination of woman to man established in creation is emphasized and strengthened to subjection. Before, it was only the due subordination of a loving, sinless wife to an affectionate, sinless husband; now the wife must be subject to the husband in a state of sin which sadly mars their natures and their loving tenderness toward each other. In the degradation of the race by sin this subjection has often resulted in debased servitude. The effect of Bible teaching, however, especially in the clear light of Christianity, has been to ameliorate the

condition of woman, and restore her, in large degree, to her rightful place as a companion and helper of man. This work of amelioration, however, can never go further than to restore woman to the position which she occupied before the fall, a position of equality in companionship with her husband, but of subordination to him in the government of the family.

In his "Commentary on Genesis," Delitzsch makes this discriminating comment upon this sentence: "The woman will henceforth involuntarily follow the leading of the man, and be subject, even against her will, to his dominion. The subordination of the woman to the man was intended from the beginning; but now that the harmony of their mutual wills in God is destroyed, this subordination becomes subjection."

Upon this passage Matthew Henry comments as follows: "This sentence amounts only to that command, *'Wives, be in subjection to your own husbands;'* but the entrance of sin has made that duty a punishment which otherwise it would not have been. If man had not sinned, he would always have ruled with wisdom and love; and if the woman had not sinned, she would always have obeyed with humility and meekness; and then the dominion would have been no grievance: but our own sin and folly make our yoke heavy. If Eve had

not eaten forbidden fruit, and tempted her husband to eat it, she would never have complained of her subjection; therefore, it ought never to be complained of, though harsh; but sin must be complained of, that made it so. Those wives who not only despise and disobey their husbands, but domineer over them, do not consider that they not only violate a divine law, but thwart a divine sentence."

Horace Bushnell says upon this passage: "Visibly the man has precedence and the woman a subordinate lot, only it is no more the sweet relationship of order and protective sympathy originally intended, but of one made hard and dry by the partly retributive extirpations of love and tenderness."

In the "Homiletic Commentary" this comment is given: "Eve had been guilty of insubordination, she had broken from man to listen to the serpent, hence her punishment was adapted to her indiscretion. Women are to be subject to their husbands. This is the law of God. This is the ordination of physical life and energy. And any man who allows his wife to habitually rule him reverses the law of God and the curse of the fall. But man's rulership is not to be lordly and offensive, but loving and graceful, thoughtful and appreciative. Under such a rulership the woman

is a queen, herself the sharer of a royal life. These are the true rights of woman. If true to herself, she wants no other. The subjection of woman consequent upon the fall gives no countenance to the degrading manner in which she is treated in heathen countries. Man is not to crush a woman into a slave. He is not to regard her as his servant. She is his companion and helpmeet. Missions have done much for the social and moral elevation of woman."

These writers substantially agree in declaring that the law of subjection in the sentence of the woman is simply the original law of subordination with such modification in its practical application as necessarily results from the influence of sin upon society. It is sin in the world that makes this subjection in many instances unjust and oppressive; but the law itself is "holy and righteous and good." We should do what we can to overcome the influence of sin; but the law is a universal law of God, coextensive with the human race, both in space and in time, and will continue in force until the end of time.

As a fitting conclusion to this division of the subject, an extract from the article on marriage in Smith's "Bible Dictionary" is subjoined. From the account of the creation of woman the following principles are evolved:

“(1) The unity of man and wife, as implied in her being formed out of man, and as expressed in the words ‘one flesh’;

“(2) The indissolubleness of the marriage bond, except on the strongest grounds;

“(3) Monogamy, as the original law of marriage, resulting from there having been but one original couple;

“(4) The social equality of man and wife, as implied in the terms *ish* and *ishshah*, the one being the exact correlative of the other, as well as the words ‘help meet for him’;

“(5) The subordination of the wife to the husband, consequent upon her subsequent formation; and

“(6) The respective duties of man and wife, as implied in the words ‘help meet for him.’

“The introduction of sin into the world modified to a certain extent the mutual relations of man and wife. As the blame of seduction to sin lay on the latter, the condition of subordination was turned into subjection, and it was said to her of her husband, ‘he shall rule over thee’—a sentence which, regarded as a prediction, has been strikingly fulfilled in the position assigned to woman in Oriental countries, but which, regarded as a rule of life, is fully sustained by the voice of nature, and by the teaching of Christianity.”

III.—WOMAN IN THE PATRIARCHAL AGE.

The allusions to woman and her condition in the Patriarchal Age are meager, as the history in Genesis of the first two thousand years is very brief. There are, however, occasional glimpses of the position of woman in that far distant period of the race. Monogamy, the original law of marriage, was observed, to a considerable extent, among those who worshiped God. Noah and his three sons had but one wife each. (See Gen. vii. 13.) The violation of the law of marriage began among the Cainites; Lamech, a descendant of Cain, is declared to have taken two wives, Adah and Zillah. (See Gen. iv. 19.)

In the history of Abraham we have the most complete picture of domestic life in the Patriarchal Age to be found in the record. Abraham was a man eminent in faith and piety. He believed and obeyed God. Called of God to Canaan, the land of promise, possessing large flocks and herds, he dwelt with Sarah his wife in tents in the plains of Mamre. Here, according to the primitive, Oriental hospitality, Abraham entertained three angels. God says of Abraham: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord

may bring upon Abraham that which he hath spoken of him" (Gen. xviii. 19). Hence, the household of Abraham may properly be regarded as a model family. In this well-regulated household, Sarah, the queenly wife, was duly submissive to her own husband. The apostle Peter commends Sarah as a model wife, and calls those wives who live in subjection to their own husbands the daughters of Sarah. (See I. Pet. iii. 6, 7.)

The account of Sodom and Gomorrah, and similar descriptions, give us a dark picture of the state of morals and the degradation of women where God's laws were disregarded; on the other hand, the description of such families as those of Noah, Abraham, Isaac, show that where God was worshiped and obeyed, the condition of woman was greatly ameliorated, and her position, in subordination to her husband, was in a large measure one of liberty and social equality, through the influence of godliness upon men.

IV.—WOMAN IN THE LAW OF MOSES.

In the study of the law of Moses, it is well to remember that it was added to the covenant made with Abraham because of transgressions (see Gal. iii. 16-19), and that it was adapted to the state of society that then existed, intended to mitigate the severity of evils in some instances which could

not at once be entirely eradicated. It is in this light that we should view the Mosaic legislation with reference to polygamy, and the questions growing out of it. It was designed to ameliorate the condition of women as it found them, and to prepare the way for her further elevation. The laws concerning marriage, and the severe penalties for crimes against social order and marital relations, were necessary to restrain the Israelites from falling into the depths of moral corruption and pollution of the nations around them. These requirements of the law of Moses indicate to what depths of degradation and iniquity humanity will sink where there is no revelation of God's will, and no reverence for God among the people.

Concerning the law of Moses as it relates to the position and privileges of women, three things are worthy of note:

1. The subordination of daughters and wives (is recognized in the law concerning vows. (See Num. xxx.) The vow of a maiden, while in her father's house in her youth, was not binding unless her father consented to it; and the vow of a wife was not binding if her husband disapproved it. In each case the father or husband possessed the power of veto; if he said nothing against the vow after having known it, his silence was regarded as consenting to it.

2. Women were not eligible to the Jewish priesthood. (See Ex. xxviii. 1; xxix. 9, 44; Num. xviii. 1, 7.) The law of Moses pertaining to the Levitical priesthood assigned this service to Aaron and his sons. No person not of the family of Aaron could officiate as priest (see Num. xvi. 1-40; II. Chron. xxvi. 16-21); and even the daughters of Aaron were excluded from this ministry; it was restricted to Aaron and his male descendants.

3. Women were not eligible to the civil offices of the Jewish nation. National government in ancient times was an evolution from the family. The family was enlarged to the tribe, and the tribe was developed into the nation. The heads of families and the heads of tribes became the officers of the government. These men, because of their age, and the authority which belonged to them in their respective families or tribes, were designated elders. They were the recognized representatives of the people to administer the affairs of government. In the government of the Jews, as provided in the law of Moses, the customary method or plan of government was followed; hence we find mention of elders as rulers of the people. (See Ex. xvii. 5; xviii. 12-26; Num. xi. 16, 17, 24, 25.) There were elders of Israel or of the congregation (Ex. xix. 7; xxiv. 1; Lev. iv.

15); and elders of the town or city (Deut. xxi. 19, 20; I. Sam. xvi. 4). The elders of the city managed the affairs of municipal government the same as aldermen of the present time. The elders of the people in like manner controlled the affairs of the nation, under their leaders or chief rulers.

Now, these elders, who constituted the judicial and executive officers of the nation, were *men*. They were the fathers in Israel, the heads of families and tribes. According to the views of government that prevailed in that period of the world, the control of public and political affairs belonged to men. The activities and duties of women pertained to domestic and household affairs, and not to public life. They were not eligible, according to the law of Moses, to positions of authority in administering the affairs of civil government.

V.—WOMAN IN THE JEWISH AGE.

A comparison of the position of women among the Israelites, with their position in surrounding nations, is greatly in favor of the Jewish women. Among the Jews woman enjoyed a larger degree of liberty and social equality. In Smith's "Dictionary of the Bible," article, "Women," this statement occurs: "The most salient point of con-

trast in the usages of ancient as compared with modern Oriental society was the large amount of liberty enjoyed by women. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life."

And it is also true that Jewish women enjoyed a larger degree of liberty than the women of other Oriental countries. They mingled freely with the other sex in the family circle; they associated with the other sex in the house of the Lord, and joined with them in the worship of God. They enjoyed large freedom in the social and religious life of the Jewish people. In Kitto's "Cyclopedia of Biblical Literature," article, "Woman," this statement is made: "The east has in all times, down to the present day, kept woman everywhere, save in those places in which Judaism and Christianity have prevailed, in a state of low, even if in some cases gilded, bondage, making her the mere toy, plaything and instrument of man." It is well to remember that where Bible teaching has exerted a marked influence upon society, whether Judaism or Christianity, the condition of woman has been greatly elevated and ameliorated.

Let any one examine carefully the accounts given of Miriam, the sister of Moses; of Deborah,

of Naomi, of Hannah, of Abigail, Nabal's wife, of the Shunammite woman, of Huldah the prophetess, and of other women of Israel who lived during the Jewish Dispensation, and he will come to the clear and certain conviction that the women of Israel enjoyed large freedom and occupied a position of social equality with the other sex. Miriam was a prophetess, and led the women in the song of deliverance after the crossing of the Red Sea. (See Ex. xv. 20, 21.) Her association with Aaron in the complaint against Moses (Num. xii.) is also an index of the liberty and equality which women enjoyed in that day. In the fourth and fifth chapters of Judges there is an account of Deborah, "a mother in Israel," who was a prophetess. She is said to have "judged Israel" (Judg. iv. 4). This indicates the high position which she occupied, and powerful influence which she exerted, in Israel in that early period. The statement that "she judged Israel" must, however, be understood more in a religious than in a political sense, for Deborah was a prophetess, and Barak was the judge in the sense of civil ruler. The touching story of Naomi, and Ruth her daughter-in-law; the interesting description of Hannah, the mother of Samuel; the charming account of the great Shunammite woman; the position of Huldah the prophetess—are further

illustrations of the exalted position, large liberty, and social equality enjoyed by women among the Jews, as compared with their condition among the heathen.)

In Jewish homes, the management of household affairs devolved mainly on the women. They prepared the meals, and occupied their leisure hours in spinning and making clothes for the use of the family, for sale, or for charity. Only where women occupied, to a great extent, at least, their rightful place in the family and in society, could such a beautiful tribute to the qualities of a virtuous woman be written as the one in Proverbs. King Lemuel says:

"A virtuous woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant ships;
She bringeth her food from afar.
She riseth also while it is yet night,
And giveth meat to her household,
And their task to her maidens.
She considereth a field, and buyeth it:
With the fruit of her hands, she planteth a vineyard.
She girdeth her loins with strength,

And maketh strong her arms.
She perceiveth that her merchandise is profitable:
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She spreadeth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She maketh linen garments and selleth them;
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates."

(Prov. xxxi. 10-31.)

There are two despicably wicked female characters mentioned in this period of Old Testament

history. These are Jezebel and Athaliah. It should be remembered, however, that Jezebel was the daughter of an idolatrous heathen king, and wife of idolatrous, wicked Ahab; and that Athaliah was the daughter of Ahab and Jezebel. These two idolatrous, wicked women stand out in striking contrast with the noble and worthy women of Israel. The very contrast shows the great superiority of Jewish women, as the result of the ennobling and elevating influence of Old Testament teaching upon life and character. Idolatry and wickedness debase, pollute, enslave and brutalize, as is shown in the condition of society in heathen countries; on the other hand, the religion of Jehovah and righteousness elevate, purify, liberate and ennoble, as is seen in the condition of society among the Jews when God was worshiped and obeyed.

Let us now briefly summarize these facts concerning women in the Jewish Dispensation:

(1) Women enjoyed to a large degree liberty and equality in social and religious privileges.

(2) Women were required to be in subordination to their own husbands.

(3) A few women of Israel were prophetesses.

(4) Women were excluded from the Levitical priesthood.

(5) Women were not permitted to fill the civil offices in the government of the nation.

(6) Woman was assigned substantially to her proper place in the family as queen of the household, and in society as a fitting companion for man.

VI.—WOMAN IN THE NEW TESTAMENT.

We have, in previous chapters, considered woman in creation, in the fall, and in the subsequent history of the Old Testament. We have ascertained the position assigned to woman in the beginning, as indicated by the facts connected with her creation; and the emphasis placed upon the original law of her being in the sentence pronounced upon her in the transgression. We have seen this divine law of social equality and subordination to man recognized in the requirements of the law of Moses, and observed its operations in the position accorded to woman in the Patriarchal and Jewish Dispensations. We now proceed to consider the position of woman as presented in the writings of the New Testament. This will be considered under two heads; viz.: (1) Woman in the time of Christ; and (2) woman in the law of Christ.

1. WOMAN IN THE TIME OF CHRIST. In examining the references and allusions to women

that are found in the New Testament, we are impressed with the fact that those things which we observed in Jewish life in the Old Testament history find further exemplification in Jewish life as depicted in the New Testament. We find such godly women as Elizabeth, wife of Zacharias and mother of John the Baptist; Mary, the mother of our Lord; Anna, an aged widow and a prophetess; Martha and Mary, sisters of Lazarus, of Bethany; Mary, the mother of James and Joses; Salome, wife of Zebedee, and mother of the apostle James and John; Mary Magdalene, Joanna, Susanna, and others. We find these women mingling freely with the other sex on a common level in the domestic, social and religious life of the Jews.)

Jesus associated with both sexes on a plane of social equality. Not long after entering upon his public ministry, he was at the marriage feast in Cana of Galilee, where both sexes participated in the festivities of the wedding occasion. He visited frequently the home of Lazarus, Martha and Mary in Bethany, where he enjoyed with them delightful social intercourse. He was at the home of Peter, where he healed Peter's mother-in-law; he went to the home of Jairus, and raised his daughter to life; he healed, in the throng of the multitude, the woman who had an issue of blood; he cured the daughter of the Syrophenician))

woman, and raised to life the only son of the widow of Nain. He converses with the woman of Samaria at Jacob's well, and shows mercy to the woman who was taken in the act of adultery. Women and children are found among the multitudes that followed Jesus into the wilderness, and were miraculously fed by him. Women ministered to Christ of their own substance; beholding afar off, they sorrowfully observed the crucifixion of Christ; and, going early on the first day of the week with spices and ointments to anoint the body of Jesus, they were the first to learn from the angels that guarded the tomb that Jesus had risen from the dead, and the first to announce the resurrection of Jesus to his disciples. (See Luke viii. 1-3; xxiii. 49, 55, 56; xxiv. 1-10.) After the ascension of Christ, these women, with Mary, the mother of Jesus, continued with the apostles and brothers of Jesus in prayer and supplication (Acts i. 13, 14).

As we study these accounts, observe the devotion and piety of these women, and the position which they occupied in association with Jesus and his disciples, we are impressed with the exalted position, the social freedom, and the respectful consideration accorded to women in the time of Christ. They are treated as the proper companions for man in all the walks of life; they mingle

with the other sex on a plane of social equality, and are shown that kindly esteem and affectionate regard which are due to the gentler and finer sex. Nowhere do we find the position of women more exalted and their condition more elevated than they were among the Jews when Jesus lived upon the earth. Their condition was in striking contrast with the debased and enslaved position of women among the heathen in that day and at the present time. Jesus, born of a woman under the Jewish law, has honored woman and accorded to her her rightful position in the home, in society, and in religion. Through the influence of his teaching, woman is restored to her true place in the world as the equal and fitting companion of man. As wife and mother, woman is queen of the home, and with gentle and loving influences guides her children in the pathway of virtue, purity and holiness.

2. WOMAN IN THE LAW OF CHRIST. The law of Christ must be learned from the teaching of Christ's chosen and inspired apostles. Christ himself committed nothing to writing; he put his teaching in the minds of his apostles, and commissioned them to teach all his commands to his disciples. Jesus instructed his apostles fully in the things pertaining to the kingdom of God (Mark iv. 33, 34; Acts i. 3); he sent them forth

to proclaim his truth to the world (Matt. xxviii. 18-20); Mark xvi. 15, 16; John xx. 21-23; xiii. 20); he qualified them by plenary inspiration (John xiv. 26; xvi. 13-15; Acts ii. 1-4; I. Cor. ii. 13), to declare authoritatively and infallibly his law to mankind. Hence, *the teaching of the inspired apostles of Christ is the law of Christ*. All that we know of Christ, of his birth, life, death, resurrection and ascension, we learn from his apostles; and all that we know of Christ's teaching and commands is to be found in the teaching of these apostles who were to teach his disciples to observe all things whatsoever Christ commanded them. We must go, then, to the teaching of these apostles to learn what is the law of Christ. What do these apostles teach concerning woman?

1. *The law of Christ reaffirms the divine law concerning the relation of man and woman which God established in creation.* This is taught in Paul's First Epistle to the Corinthians.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." "Man is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the

woman for the man: for this cause ought the woman to have a sign of authority on her head, because of the angels. Howbeit neither is the woman without the man, nor the man without the woman, in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God" (I. Cor. xi. 3, 7-12).

In this passage the apostle goes back to the beginning, and bases the relation of man and woman upon the account of their creation. While recognizing that the sexes are for each other (xi. 11), and that they are equal socially and mentally, Paul here teaches the subordination of the woman to the man. This is expressed by the idea of headship, or first in authority. God is the head of Christ; Christ is the head of the man; the man is the head of the woman. Here the subordination of woman to man is expressly affirmed. This subordination depends upon two facts in the creation of woman. These are: (1) "For the man is not of the woman, but the woman of the man;" and (2) "For neither was the man created for the woman, but the woman for the man." Thus the law of subordination originally established in the creation of woman is reaffirmed in the law of Christ.

2. *The law of Christ reaffirms monogamy, the original law of marriage.* The law of Moses tol- |

erated polygamy, but mitigated its evils; it also permitted divorce in some cases. Christ re-establishes the original law, and permits divorce and remarriage only in case of marital infidelity.

Matthew records Christ's teaching as follows: "And there came unto him Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read that he who made them from the beginning, made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Matt. xix. 3-9). Jesus thus restores the original law of marriage. Paul expresses the same truth in I. Cor. vii. 2: "But because of fornications, let each man have his own

wife, and let each woman have her own husband." The law of Christ thus requires marriage to be, as originally ordained, the union for life of one man and one woman, permitting divorce and re-marriage only for the cause of fornication.

3. *The law of Christ places woman on an equality with man in social and religious privileges.* }

The gospel of Christ destroys the distinctions of race and caste, and unites the followers of Christ upon a common level of equality as children of God and partakers of a common salvation. It destroys the wall of separation between Jew and Samaritan; it "breaks down the middle wall of partition" between Jew and Gentile; it obliterates social distinctions of inequality, and teaches that, as children in the family of God, Christians are all on a level, and are one in Christ Jesus. Paul presents this truth in Eph. ii. 13-22, and Col. iii. 10, 11. In his Epistle to the Galatians, the apostle applies the same principle to the sexes. He says: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. iii. 26-29).

In the same sense that there is neither Jew nor Greek, neither bond nor free, there is no male and female. Evidently the sense here is that, as all are children of God and heirs of a common salvation, they are placed on the same level of social equality and spiritual fellowship.

It is in this sense that there is no male and female; they are on the same level of social and religious fellowship.*

The same principle is enjoined in the instructions to husbands and wives. (See Eph. v. 22-33; Col. iii. 18, 19; I. Pet. iii. 1-7.)

Peter and Paul both enjoin upon wives to be in subjection to their own husbands; at the same

* NOTE.—Albert Barnes has a very judicious comment on this passage in Galatians. He says:

"There is neither Jew nor Greek. All are on a level; all are saved in the same way; all are entitled to the same privileges. There is no favoritism on account of birth, beauty or blood. All confess that they are sinners; all are saved by the merits of the same Saviour; all are admitted to the same privileges as children of God."

"There is neither male nor female. Neither the male nor the female has any peculiar advantages for salvation. There are no favors shown on account of sex. Both sexes are in this respect on a level. This does not mean, of course, that the sexes are to be regarded as in all respects equal; nor can it mean that the two sexes may not have peculiar duties and privileges in other respects. It does not prove that one of the sexes may not perform important offices in the church which would not be proper for the other. It does not prove that the duties of the ministry are to be performed by the female sex, nor that the various duties of domestic life, nor the various offices of society, should be performed without any reference to the distinction of sex. The interpretation should be confined to the matter under consideration, and the passage proves only that *in regard to salvation* they are on a level."

time, they enjoin upon husbands to treat their own wives with all due respect and consideration. Peter says: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honour unto the woman, as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered" (I. Pet. iii. 7). Paul writes: "Let the husband render unto the wife her due: and likewise also the wife unto the husband" (I. Cor. vii. 3). "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it. Husbands ought to love their own wives as their own bodies. Do ye severally love each one his own wife even as himself?" (Eph. v. 25, 28, 33). If a husband loves his wife as he does himself, he will treat her as his equal, and show to her all due kindness, respect and affection. And where love reigns in the home, the rule of the husband will not be tyrannical, but gentle and considerate, and the subjection of the wife will not be compulsory, but will be cheerfully and lovingly rendered. Thus husband and wife will dwell together peacefully and harmoniously, as fitting companions of each other, on a plane of social equality, sharing together the joys and sorrows, the burdens and trials of this life on earth.

4. *The gift of prophecy was conferred upon women as well as men.* We have seen that under the Jewish Dispensation, women sometimes were prophetesses. The prophet Joel foretold that in the last days sons and daughters should prophesy. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel ii. 28, 29).

This prophecy was fulfilled, as it relates to Jews, on the day of Pentecost (see Acts ii. 16-21); as it relates to Gentiles, at the house of Cornelius (Acts x. 44-46). Four daughters of Philip, the evangelist, were prophetesses (Acts xxi. 8, 9); and women both prayed and prophesied in the public assembly (I. Cor. xi. 4, 5).

To prophesy signifies, literally, to speak for another; in the Scriptures it means to speak for God. Prophecy may include predicting future events, but, in general, it signifies the message of God to his people, whether it relates to the present, past or future. To prophesy always implies divine inspiration; since God qualifies those who speak for him by giving them the Holy Spirit so that they may deliver his message infallibly. The

New Testament prophets were a class of inspired teachers, whose duty it was to instruct and edify the church in the absence of the apostles, and of any written revelation of the new covenant, until the perfect revelation was completed and committed to writing; then these partial revelations by prophets would cease. (See I. Cor. xiii. 8-11.) When the perfect revelation had been made, and the church had passed the period of childhood, all these miraculous powers, including the gift of prophecy, were discontinued.

In "Life and Epistles of St. Paul," chapter xiii., W. J. Conybeare speaks thus of prophecy: "In the Scriptural sense of the term, a prophet does not mean a foreteller of future events, but a revealer of God's will to man; though the latter sense may (and sometimes does) include the former. So the gift of prophecy was that charism which enabled its possessors to utter, with the authority of inspiration, divine strains of warning, exhortation, encouragement or rebuke; and to teach and enforce the truths of Christianity with supernatural energy and effect."

In Smith's "Bible Dictionary," article, "Prophet," this remark occurs concerning prophecy: "It was a spiritual gift which enabled men to understand and to teach the truths of Christianity, especially as veiled in the Old Testament, and to

exhort and warn with authority and effect greater than human. The prophets of the New Testament were supernaturally illuminated expounders and preachers."

The apostle Paul expresses the object of prophecy as follows: "He that prophesieth speaketh unto men edification, and exhortation, and consolation. He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church" (I. Cor. xiv. 3, 4).

Women, as well as men, possessed this gift of prophecy. They "spake unto men edification, exhortation, and consolation," and "edified the church." This was done by inspiration in the childhood of the church, and this supernatural gift was afterwards discontinued. But it is the opinion of the writer that, if inspired women were permitted to speak to the edification of the church in its childhood, in its manhood the uninspired women, under the direction of the elders of the church, may, if capable, "speak unto men edification, exhortation, and consolation," in the meetings of the church. The abilities of women may be used in various ways to the edification of the church, without their trespassing upon forbidden ground. It is in this kind of work, rather than in preaching, that woman's work is to be found so far as it relates to speaking in the church.

5. *Women are not permitted to be rulers in the church.* We have seen that, under the Jewish Dispensation, women were excluded from the priesthood and from the civil offices of the nation. Similarly we find that women are excluded from those offices in the church which involve the exercise of authority in the management of the affairs of the church. The government of the church, as laid down in the New Testament, is committed to two classes of officers, evangelists and elders. The management of the interests of the local church is intrusted to the eldership of that church; the management of the general interests of the church is intrusted to evangelists, such as were Titus and Timothy. Women are not eligible to either of these offices.

(1) *Women may not be elders of the church.* Elder, pastor and bishop, in the New Testament, are different terms descriptive of the same officer. The work of this class of officers is to teach and rule the church. The stewardship of souls is committed to them, for which they must render account unto their Lord (Tit. i. 7; Heb. xiii. 17). The qualifications of a bishop are prescribed in I. Tim. iii. 1-7, and Tit. i. 5-9. An examination of these qualifications teaches us that a bishop must first of all be a man; and very few men possess all the qualifications requisite for the office of

bishop. But the office is restricted to men, and to such men as possess the qualifications specified by the apostle Paul. Now, as the terms bishop, elder and pastor all refer to the same officer, a woman can not Scripturally be a pastor of a church of Christ.

| (2) *Women may not fill the office of evangelist.*

It is not said that woman, in her rightful place and sphere of work, may not tell the story of redeeming love; the language refers to an office, an office that was filled by such men as Philip, Titus and Timothy. These men performed "the work of an evangelist" (II. Tim. iv. 5), they attended to the general interests of the church. Now, this office of evangelist was filled by men. Two facts are given in proof of this statement: (1) The Greek word for evangelist is masculine gender. There is a feminine form of the word, but it is not used in the New Testament. (2) No woman filled the office of evangelist in the days of the apostles. This will be admitted by those who have thoroughly investigated the subject. Women, therefore, may not be evangelists.

Now, as the government of the church is intrusted to these two classes of officers, elders and evangelists, it follows conclusively that women are prohibited from being rulers in the church, either as elders (pastors) or evangelists. The

fact of this prohibition is undeniable; it remains to consider the reason for it. The reason for this prohibition is to be found in the relation of the sexes to each other, a relation established in the beginning in the creation of man and woman. We have seen that this relation is one of social equality, but involving the subordination of woman to man. As woman by virtue of her sex is to be subordinate, it is clearly inconsistent to put her in a position of authority over man. This would violate the law of God established in creation, and result in disorder and confusion. As a matter of order, therefore, in harmony with God's law instituted in the beginning, woman is prohibited from occupying positions which involve the exercise of authority over man. This is the reason given by the apostle Paul for prohibiting women from teaching in the church. In his instructions to Timothy, Paul says: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression" (I. Tim. ii. 11-14).

Here the apostle, speaking by the Holy Spirit and by the authority of Christ, prohibits woman

from having dominion over man and requires her to be in subjection. This law of Christ is based on two things: (1) The original law of creation; "for Adam was first formed, then Eve;" here is the primal reason of woman's subordination. (2) The original law emphasized in the sentence upon woman in the transgression; "Adam was not beguiled, but the woman being beguiled hath fallen into transgression." The law of Christ is thus in harmony with the law of God established in the beginning.

This law of Christ was universally observed in the primitive churches, except only the church in Corinth. This church had fallen into several disorders which Paul sought to correct in his letter to them. Speaking of Paul's First Epistle to the Corinthians, W. J. Conybeare says that "in his answers to questions of transitory interest, he has laid down principles of eternal obligation." Among other disorders in this church was that of women speaking in the public meetings of the church, which was a departure from the universal practice. Paul corrects this disorder in the following language: "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their

own husbands at home: for it is shameful for a woman to speak in the church. What! was it from you that the word of God went forth? or came it unto you alone? If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (I. Cor. xiv. 34-37).

Let us examine critically this perplexing passage and ascertain its meaning. What does Paul mean in enjoining silence and prohibiting speaking? He does not refer to singing, for that is not under consideration. He can hardly include praying or prophesying, for his language in I. Cor. xi. 4, 5 clearly permits praying and prophesying in public. The speaking that is prohibited, then, is not singing, praying or prophesying. What, then, is it? Paul prohibits women from causing disorder in the meetings by asking questions; he also prohibits them from teaching the church in public discourse. He then gives two reasons for this prohibition: (1) The law of God requires them to be in subjection to their own husbands, and for them to speak would violate this law. (2) "It is shameful for women to speak in the church." It violates the law of propriety. It is evident, therefore, that in this passage Paul inculcates the same principles as in I. Tim. ii. 11-14, and that

in both these Scriptures he prohibits women from being public official teachers in the church, because, in so doing, they would exercise authority over men, and thus violate the law of God established in creation. This is the view that has been generally held of Paul's teaching on this subject from the first, and with this view eminent scholars and commentators agree.

In his "Antiquities of the Christian Church," Book XIV., Chapter iv., Sec. 5, p. 711, Bingham says: "As to women, whatever gifts they could pretend to, they were never allowed to preach publicly in the church, either by the apostles' rules, or those of succeeding ages." The only exception to this statement is in the case of heretical sects. The law of Christ, therefore, prohibits women from being rulers in the church, because this is contrary to the original law of God concerning woman.

6. *Woman's work in the church is to be found in subordinate positions, and in those duties which are appropriate to womanhood.* The first part of this statement follows necessarily from what has been presented under the preceding head. Women are not permitted to be rulers, but they may be efficient workers and valuable "helpers in Christ Jesus." The prevalent error in this matter is that to be a worker one must be a public preacher

of the gospel; whereas, there are many ways of doing good, and of working for Christ, besides preaching in the pulpit. Much of the preacher's work is done out of the pulpit in quiet personal contact with the people; and men *who are not preachers*, and women also, may work in many ways in private and personal work, and render valuable service for their Master.

In 1870, speaking of the various ministries for which women are adapted, Isaac Errett wrote the following: "Woman is more religious than man. She has greater powers of endurance in patient toil and suffering. There is abundant work which can best be done under the promptings of womanly instincts, and by the gentleness of womanly ministrations. Does not the apostle say, '*There is neither male nor female*'? Let it be granted that there are duties from which her sex and her peculiar organization debar her. Are there not duties enough left for which she is admirably adapted?"

In the above extract, Errett recognizes that there are limitations of woman's work on account of her sex and peculiar organization, and then he mentions some kinds of active service appropriate to Christian womanhood. These will now be considered:

(1) In the social meetings of the church, women as well as men may speak to "edification, exhor-

tation, and consolation." Most of the prayer-meetings in the churches would be dull and unedifying, if the sisters did not participate. Women may work in the Sunday-school, in Christian Endeavor Societies, in Ladies' Aid and Ladies' Missionary Societies, and in temperance and benevolent work. All these things are so well understood and so fully recognized that it is unnecessary to do more than to mention them.

(2) Women may accomplish much good by personal visitation from house to house. There is great need of this work especially in cities and large towns. The preacher, or all of the officers combined, can not do a tithe of this work that should be done. As a rule, men are too closely occupied with their business affairs to do much of this work. Generally, the preacher does what he can, which is a small part of what ought to be done; and the rest is left undone, unless the women of the church help to do it. A house-to-house canvass could look after members who do not attend church, ascertain the cause and report the same to the elders of the church; look up new members who have not united with the church, and report them to the pastor of the church; look up the sick and needy, and report those in need of assistance to the deacons of the church; look out the unsaved, preach the gospel to them per-

sonally and privately, inviting them to church and to Christ, and reporting to the pastor persons who may be brought to Christ and into the church. They could go like angels of mercy through dark scenes of woe and despair, and in the name of Jesus open the prison doors of captive souls, bind up broken hearts, and make known to those who sit in darkness the light of life. Here is a greatly needed work, and godly, consecrated women could in this way do a great work for Christ and the church, and for humanity.

(3) "There are much-needed ministries to be established among the homeless sick and dying. Homes, hospitals, asylums, refuges, are needed for the victims of misfortunes. It is the work of the church. It is woman's work. The state may attempt to accomplish it, and we may attempt to stifle our consciences by the reflection that we have paid our taxes; but there is a work for the church which the state can not do—spiritual ends to be sought which can be reached through no state machinery, and a *sympathetic* labor to be accomplished which no state system can command. Women like Elizabeth Fry, Dorothea Dix, Florence Nightingale, and the nameless host of worthies who, during our late war, were present on battlefield, in the march, in the ambulance, and

in every hospital, abundantly and gloriously illustrate the capacity, bravery, endurance, and administrative ability of women in such work. . . . The power of the primitive church was largely in her divine charities; the church of to-day must not be wanting in this particular, or learning, eloquence, wealth and respectability will not be sufficient to save her from disgrace" (*Isaac Errett*). In this extract Isaac Errett has mapped out a wide and important field of activity and usefulness for women in the work of the church.

(4) In the mission fields there are many opportunities for women to work for their Master. Says Isaac Errett: "The mission work, at home and abroad, opens many channels of usefulness for woman. Where the heaviest amount of labor is private rather than public—and this is the case in almost all new missionary fields—woman can be the ready and efficient helper of man. In our own land, among the freedmen, there is employment for thousands of patient, gentle, pious women, and the church has them and ought to send them."

In work among women, there is work peculiarly appropriate to women. This is especially true of zenana work in missions among the heathen. Under the superintendence of missionaries, or evangelists, many women are doing a noble work for

the benighted and degraded of their own sex in heathendom, a work that can not be done by men. And in our own country, oftentimes, work can be done by women for women that men can not do. (See Tit. ii. 3-5.) It must be done by women or it remains undone. As women are enlightened and elevated will the race be advanced in civilization; and women can do a great work for humanity by working for the amelioration of their own sex.

Some of the ways in which it is proper for women to work have been indicated. No attempt has been made to exhaust the subject. Her work is to be found in those things which are within her proper sphere of activity in domestic, social and religious life. In the quietude of domestic and social life, where woman lives and reigns, rather than in the whirl and excitement of public life, is woman's work to be found.

In some of the ways that have been mentioned, women worked in the primitive church. Among the most prominent of these workers was Priscilla, wife of Aquila (Acts xviii. 2, 3, 26). She and her husband were Paul's fellow-workers at Corinth and also at Ephesus (Acts xviii. 18, 19). While Paul was absent on a visit to Jerusalem, Apollos, one of John's disciples, came to Ephesus and spoke to them. "And he began to speak

boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of the Lord more carefully." In this more complete instruction of Apollos, two things should be noted: (1) As Priscilla is mentioned first, it is fair to infer that she is the more prominent worker; and (2) this instruction was given in the privacy of their home, since "they took him unto them" before instructing him. This was one of the ways in which both men and women labored in the gospel in primitive times; in the quietude of the home, by private and personal effort, they instructed their acquaintances in the way of the Lord. In the same way at the present time, women may be efficient "fellow-workers in Christ Jesus."

Another prominent worker among the women of the apostolic church was Phebe of Cenchrea (Rom. xvi. 1). She is called a "servant of the church;" the word "servant" here is the feminine of the word for "deacon," and hence is sometimes rendered "deaconess." Scholars are not entirely agreed as to whether or not there was in the primitive church an order of deaconesses corresponding to the order of deacons; the preponderance of opinion among scholars, however, is in favor of the existence of this class of persons. Granting there were deaconesses in the primitive church,

two observations are made concerning this office: (1) It is a subordinate office, the same as the office of deacon; and (2) the duties of a deaconess pertain to her own sex, and are similar to those of a deacon with the other sex. Those who hold that there were deaconesses in the primitive church include in this class, besides Phebe of Cenchrea, Tryphena, Tryphosa and Persis (Rom. xvi. 12), and also Euodia and Syntyche (Phil. iv. 2, 3). The rendering of this last passage in the Revised Version seems to favor this view. It is the opinion of the writer that this view is the correct one; and these women are to be regarded as deaconesses as well as Phebe. Paul says of these women that "they labored in the Lord," that "they labored with him in the gospel," and he calls them his "fellow-workers." Now, while these women were fellow-workers with Paul, it does not follow that *they did the same work that Paul did, or worked in the same way that he did*. Paul did his work, and they did theirs; Paul worked in his way, and they worked in their way. Paul taught both "publicly and from house to house" (Acts xx. 20); the women labored from house to house, but not publicly, as the latter was prohibited by principles already considered. These women "labored in the gospel" in private and personal effort in the home and in the social

circle, and in such ways as are permitted to women in the law of Christ. The same principles of the New Testament that limited them in their sphere of activity or methods of working, are in force at the present time, and must be respected and observed.

It is interesting to note the respectful and considerate manner in which Paul speaks of these women. He commends in fitting terms Phebe to the church in Rome; he mentions Priscilla with Aquila and his fellow-workers in Christ Jesus; he sends salutations to the women as well as to the men, referring to each by name and commending their work. The women receive equal share of attention with the men in the salutations and commendations of the sixteenth chapter of Romans. A careful and candid reading of this chapter ought to satisfy any one that the apostle Paul, who wrote the Epistle, accords to woman her true place as an equal and worthy companion of man in all the varied activities and associations of human life. Christianity thus restores woman to her rightful, original position, placing her side by side with man in the work of life, as his fitting and true friend, helper and companion.

CONCLUDING REFLECTIONS.

A general and comprehensive survey has now been made of the teaching of the Scriptures with reference to woman. This study has been one of deep interest to the writer, and it is hoped that it will be of profit to the careful and candid reader. In conclusion, some general observations will be offered.

1. Woman is designed to be wife and mother, to be queen of the household, to be center and charm of home, and the guardian angel of husband and children. Harriet Beecher Stowe has truly said: "To make and keep a home is, and ever must be, a woman's first glory, her highest aim. No work of art can compare with a perfect home; the training and guiding of a family must be recognized as the highest work a woman can perform."

In her address to the lady managers at their last session before the close of the World's Fair in Chicago (1893), Mrs. Potter Palmer said: "We can not deny that the best hours of any woman, those hours in which she absorbs spiritual nourishment and strength, are when her children are about her knees, or when she is brooding over the cradle of her sleeping infant. . . . We acknowledge freely that the home and privacy of

domestic life is the natural sphere of every woman, and that there is only one here and there who would prefer any other career than that of a happy wife and mother."

These two writers are not only married women, but in intellectual ability and literary fame they shine as stars of the first magnitude. Their opinions fairly reflect Bible teaching on this subject. Among the Jews it was considered a reproach for a married woman to be childless. (See Gen. xxx. 22, 23; I. Sam. i. 4-8; Luke i. 24, 25.) In Ps. cxiii. 9 the Lord is praised because "he maketh the barren woman to keep house, and to be a joyful mother of children." The Psalmist says: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, when they speak with their enemies in the gate" (Ps. cxxvii. 3-5). It is with reference to woman's sphere in the home that Paul says of woman: "But she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobriety" (I. Tim. ii. 15). The true mission of woman is the bearing and right rearing of children. Womanhood, in its full meaning, comprehends wifedom and motherhood.

The family is the unit of society; the preservation of the family is essential to the conservation of society; the maintenance of the home, in its purity, in its refining and elevating influences, is necessary to the maintenance of civilization. Furthermore, family life is the basis of religious life; it is in the home that the life of faith is implanted in the soul, nourished and developed; unless religion is maintained in the home life, it will die out of the soul, or degenerate into empty formalism. The preservation of the home is essential to the prosperity of the church. In short, all the influences that make for righteousness among men and piety toward God are engendered, fostered and exerted in the home life. Hence, the family, the oldest divine institution, must be preserved in order to maintain society and religion among mankind.

The sanctity of the home, therefore, is carefully and sacredly guarded in the teaching of the Bible. "God setteth the solitary in families" (Ps. lxxviii. 6), and around the family he has placed the strongest safeguard of his law, punishing with death the destroyers of the purity and sanctity of the home. God does not permit woman to undertake labors, either in the state or the church, which interfere with home duties and are prejudicial to the interests of the family. God

has placed woman in the home, the *sanctum sanctorum* of this earth life, and for her every other position is inferior to the one which God has appointed for her to fill. Says the proverb, "Every wise woman buildeth her house" (Prov. xiv. 1), and this is *the* work of woman which should take precedence of everything else. Says W. T. Moore: "It is woman's place to sanctify home, and if she fails to do this, upon her rests the responsibility."

At the present time, when organizations of women are being multiplied almost without number—social, musical, literary and scientific clubs, temperance, suffrage and business associations, besides the various church and charitable societies—it is time that emphasis be placed upon the divinely established institution of the family from which emanate those influences which mold character in the formative period of life. The true method of reforming society, socially, morally and religiously, is to begin with the home; make the home what it should be, and those who go out from sanctified homes will help to make society and the church what they ought to be. Giving to women the ballot will not bring about the temperance reform, or any other reform, unless the work of reform is first done in the homes of our land. Woman's mission is to purify, elevate, beautify

and beatify the home, and from it will flow streams of influence that will benefit and bless society in all the various circles of activity in human life.

2. Women who are not wives and mothers are to find their work in those spheres of activity which are related to domestic and social life. It is not my purpose to make an exhaustive enumeration of the pursuits suitable for woman. My aim is rather to present a principle which should guide women in the choice of a pursuit or business. Work among women and for women, whether domestic or social, mental or moral, literary or religious, is clearly and properly woman's work. Work among children and for them is also very appropriate for women, since the education of children, even in the family, devolves largely upon woman. The school is the family on a large scale for convenience in the work of education.

Dr. W. T. Harris thus describes the school: "The school is established for the training of youth morally and intellectually in a direct manner by the influence of the teacher. The school forms a supplementary special institution whose place or order is found between the family and civil society. It comes partly after the first stage—that of family nurture—and partly contemporary with it, and usually precedes the era of the

education of civil society; namely, for an independent vocation, work or business." Hence, in its arrangements and work, the school is a large family, doing the work of education at one time for a whole community of families. Hence, women may very properly constitute a large part of the great army of teachers both in the public schools and in the Sunday-schools of the land.

Women may find suitable employment also in work among the sick as nurses and physicians. This is especially true of work among their own sex, but will apply also to the care of the sick in general. Other lines of work might be mentioned, but enough has been presented to illustrate the principle that woman's work is to be found in those duties and pursuits which pertain to domestic and social life.

3. Woman's work belongs to the realm of influence rather than authority, of ministration rather than administration. It is not claimed that the lines of demarkation are rigidly drawn between these realms; there is, however, a clear distinction between them. Neither is it asserted that woman is wanting in administrative ability, although she is not specially qualified in that respect. It is simply declared in general terms that woman's sphere is in the one realm rather than in the other. Woman has occasionally administered the affairs

of civil government; her efforts in this respect have sometimes been wise, and sometimes otherwise; but, as a rule, the affairs of government have been administered by men, as being more appropriately the business of the sterner sex. Much has been written upon the influence of woman, as sister, wife and mother; but who ever wrote anything upon the *authority* of woman? Man is inclined to accomplish his purpose by the exercise of authority; woman usually succeeds in accomplishing her purpose by the gentle sway of her influence. In the exercise of authority woman is weak; in the use of her influence, she is powerful. The realm of authority, of administration of the affairs of government, properly belongs to man; the realm of influence, and of gentle, loving ministrations, is especially appropriate to woman.

It is the work of woman, therefore, to make her influence as pure and strong as possible, and to exert her influence in behalf of truth and righteousness in the home, in society, and in the church. Woman, by virtue of her position, as the center and charm of society, has the power to mold society for righteousness and goodness by her persuasive and winning influence:

W. T. Moore says very truly and appropriately: "Society should be but a wider development of home life. It is but a development *toward* the

circumference of a circle of which the family is the center. We have already seen that the sanctity of home depends upon the proper exercise of female influence. Is the welfare of society any less dependent on the same influence? Mothers, wives and sisters, think of it! you hold within your hands the power to control, for good or evil, the most potential forces of human society."

It is woman's province, by the purity of her life, the gentleness of her disposition, and the power of her womanly charms, so to influence husband, brother, child and friend, that her life will be a loving benediction upon all with whom she associates; and by the purifying and sanctifying influence of her life to purify, elevate, ennoble and bless mankind. May her influence ever be exerted on the side of truth and virtue, goodness and holiness; may it be exerted in the home, the school, society and the church, for all that is pure, right and good!

The Bible thus places woman side by side with man as his fitting companion and helper, the counterpart of himself. Man, being first in creation, is placed in authority, and woman is under subordination to him; man, being physically the stronger, and woman "the weaker vessel," woman is placed under man's protection. Joined together in the divine institution of marriage, man and

woman dwell together in equal social fellowship. Sin sadly mars the beauty, harmony and happiness of this fellowship; but the faith in God and in his word which works by love and triumphs over sin, restores the harmony and happiness of this divinely established companionship. Thus the Bible teaches the true, original position of woman, and through obedience to the law of Christ woman's paradise may be regained. This law of Christ, taught us by the apostles of Christ, we are to remember and observe. (See II. Pet. iii. 1, 2; Jude 17; Acts ii. 42.) As Christ's law of love abides and reigns in our hearts and regulates our lives, so will humanity be purified and elevated, and woman be restored to her original and rightful position in the home and in the world. When the Bible shall be everywhere received as the word of God and the law of Christ universally obeyed, then will woman in all nations be restored to her rightful position as the true companion of man!

APPENDIX.

Hannah More was one of the most distinguished women of her time. She won for herself an enviable reputation as a writer both of prose and poetry. In 1799, at the age of fifty-four years, she wrote "On Female Education." The following extract from this work is subjoined:

"Is it not more wise to move contentedly in the plain path which Providence has obviously marked out for the sex, and in which custom has for the most part rationally confirmed them, rather than to stray awkwardly, unbecomingly, unsuccessfully, in a forbidden road; to be the lawful possessors of a lesser, domestic territory, rather than the turbulent usurpers of a wider foreign empire; to be good originals, rather than bad imitators; to be the best thing of one's kind, rather than an inferior thing even if it were of a higher kind; to be excellent women rather than indifferent men? Let not woman view with envy the keen satirist hunting vice through all the doublings and windings of the heart; the sagacious politician leading senates and directing the fate of empires; the acute lawyer detecting

the obliquities of fraud, or the skillful dramatist exposing the pretensions of folly; but let her remember that those who thus excel, to all that Nature bestows and books can teach must add besides that consummate knowledge of the world to which a delicate woman has no fair avenues, and which, even if she could attain, she would never be supposed to have come honestly by. Women possess in a high degree that delicacy and quickness of perception, and that nice discernment between the beautiful and defective, which comes under the denomination of taste. Both in composition and action they excel in details; but they do not so much generalize their ideas as men, nor do their minds seize a great subject with so large a grasp. They are acute observers, and accurate judges of life and manners, so far as their own sphere of observation extends; but they describe a smaller circle. And they have a certain tact which enables them to feel what is just more instantaneously than they can define it. They have an intuitive penetration into character bestowed upon them by Providence, like the sensitive and tender organs of some timid animals, as a kind of natural guard to warn of the approach of danger,—beings who are often called to act defensively.

“But whatever characteristic distinctions may exist between man and woman, there is one great and leading circumstance which raises woman and establishes her equality with man. Christianity has exalted woman to true and undisputed dignity. ‘In Christ Jesus there is neither rich nor poor, bond nor free, male nor female.’ So that if we deny to women the talents which lead them to excel as lawyers they are preserved from the peril of having their principles warped by that too indiscriminate defence of right and wrong to which the professors of the law are exposed. If we question their title to eminence as mathematicians, they are exempted from the danger of looking for demonstration on subjects which, by their very nature, are incapable of affording it. If they are less conversant with the powers of Nature, the structure of the human frame, and the knowledge of the heavenly bodies than philosophers, physicians and astronomers, they are delivered from the error into which many of each of these have sometimes fallen, from the fatal habit of resting on second causes instead of referring all to the first. And let women take comfort that in their very exemption from privileges which they are sometimes disposed to envy, consist their security and their happiness.” (Quoted

from "Beacon Lights of History," Vol. V., pp. 442-444.)

John Lord, author of "Beacon Lights of History," in commenting on the foregoing passage, says: "Remember that the sentiments I have just quoted came from the pen of a woman, and not of a man; of a woman who was the best friend of her sex and the most enlightened advocate of their education that lived in the last century; and a woman who, if she were living now, would undoubtedly be classed with those whom we call strong-minded, and perhaps masculine and ambitious. She recognized the eternal distinction between the sphere of man and the sphere of woman without admitting any inferiority of woman, except in physical strength and a sort of masculine power of generalization and grasp. And *she* would educate woman for her own sphere, not for the sphere of man, whatever Christianity or experience or reason may define that sphere to be. She would make woman useful, interesting, lofty; she would give dignity to her soul; she would make her the friend and helpmate of man, not his rival; she would make her a Christian woman, since, with Christian virtues and graces and principles, she will not be led astray" (pp. 444, 445).

Farther on he says: "Then, again, I would educate women with reference to the sphere in which

they must forever move,—a sphere settled by the eternal laws of Nature and duty, against which it is folly to rebel. Does any one doubt or deny that the sphere of women *is* different from the sphere of men? Can it be questioned that a class of studies pursued by women who are confined for a considerable period of life to domestic duties,—like the care of children, and the details of household economy, and attendance on the sick, and ornamental art labors,—should not be different from those pursued by men who take the learned professions and the government of the people, and the accumulation of wealth in the hard drudgeries of banks and counting-houses and stores and commercial traveling? There is no way to get around this question except by maintaining that men should not be exempted from the cares and duties which for all recorded ages have been assigned to women; and that women should enter upon the equally settled sphere of man, and become lawyers, politicians, clergymen, members of Congress and of State legislatures, sailors, merchants, commercial travelers, bankers, railway conductors, and steamship captains. I once knew the discontented wife of an eminent painter, with a brilliant intellect, who insisted that her husband should leave his studio and spend five hours a day in the drudgeries of the nursery and kitchen

to relieve her, and that she should spend the five hours in her studio as an amateur,—that they thus might be on an equality! The husband died in a mad-house after dying for a year with a broken heart and a crushed ambition. He was obliged to submit to his wife's demand, or fight from morning to night and from night to morning; and as he was a man of peace, he quietly yielded up his prerogative. Do you admire the one who prevailed over him? She belonged to that class who are called strong-minded; but she was perverted as some noble minds are, by atheistic and spiritualistic views, and thought to raise women by lifting them out of the sphere which God has appointed" (pp. 455-457).

In the above extracts these writers both recognize that there is a distinction, made by God himself in creation, between the sphere of man and the sphere of woman, and that this distinction should be recognized in the education, and also in the occupations, of the sexes.

The subject of woman's speaking or keeping silence in the church frequently comes up in queries sent to the editors of religious newspapers. In the *Christian Standard*, Feb. 4, 1888, appears the following queries and answers:

"Please answer the following in Querists' Column:

"1. What is your interpretation of I. Cor. xiv. 34, 35, and of I. Tim. ii. 11-14?

"2. Was the prohibition of women speaking in the churches, due to circumstances of that age that do not exist now?

"3. Is Paul's language applicable to the churches of the present day?

"1. Perhaps the best way to reach the meaning of these passages is to accept what they say without any effort at interpretation. They were intended to be understood without a commentary.

"2. It can not be shown that all the reasons given by Paul were based upon circumstances peculiar to his age and country. Some of them may be so explained without violence to his words, but not all.

"3. He who undertakes to show that Paul's language is not applicable to the present day, and that women may now with propriety become public proclaimers of the gospel, or pastors and teachers in the churches, will find himself involved in explanations that will continue to call for further explanations."

Two years later, the same question came up again, as will be seen by the following in the *Christian Standard*, Jan. 4, 1890:

"Questions concerning Paul's words about woman's silence come with great frequency. We

do not pretend to notice them all. We see no way of avoiding the conclusion that Paul did not favor women as public teachers or as rulers in the church. His reference to the first transgression and woman's wrong leadership at the beginning seems to stamp his words as of perpetual application. . . . It is a difficult question to settle. We have no inclination to take extreme views on either side. Such views call for special pleading. We think it is safe to say, however, that the New Testament does not contemplate the sending out of women as preachers of the gospel; neither does it give them a place as pastors or elders of churches."

In the above answers the *Christian Standard* has declared that the New Testament does not authorize women to be public proclaimers of the gospel, either as pastors or evangelists; and that this teaching is of perpetual obligation. This is clearly the teaching of the word of God upon this difficult subject.

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